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AND
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He who is desirous to learn how to benefit humanity, and believes himself able to read the characters of other people, must begin first of all, *to learn to know himself*, to appreciate his own character at its true value.

—MAHATMA M.

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(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः। *There Is No Religion Higher Than Truth*

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AUM

THE THEOSOPHICAL MOVEMENT

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THE SIN AND THE GLORY

The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying, "*Demon est Deus inversus*" finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone.

—*The Secret Doctrine*, II. 274

The sin and the glory, the devil and the deity, darkness and light, evil and good, are closely linked with each other. The one is the antithesis of the other, and yet they are not independent powers; we call them self and Self. "Satan is always near and inextricably interwoven with man." (*S.D.*, II. 478)

The origin of evil is a fascinating chapter in the story of Man; it is intimately related to the gift made to us by the Powers called *Asuras*. No earnest student of the Esoteric Philosophy can afford to neglect the study of the birth of Self-consciousness in man.

The *Gita* instructs us to help the self to grow by precept and example, just as a son should grow according to the pattern of the good life of the good father. Otherwise the self will experience a sinking feeling, a depression. The Self is the only friend of the self; and alas! the self only becomes the enemy of the Self. The unruly and obstinate son, going astray and abandoning his good father, loses his only friend and kin and, pursuing his wrong track, becomes his own enemy. Then the constant enemy of man on earth issues forth and dominates the poor son. Therefore the lower self creates its own enemies.

Knowledge—the sciences, the religions, the arts, the philosophies—which helps the growth of the lower self is misleading when not false. Any force which imparts a separative tendency to us is dangerous—it may come from desires or from specious knowledge.

To sin against the Holy Ghost is to overlook the existence, to misunderstand the nature and to undervalue the power of the Self. This triple neglect of the Self—the Father—leads to insidious practices, stealthily rooted in the "Great Heresy." H.P.B. calls this "Great Heresy" *Attavada*, "the sin of personality." Belief in "the separateness of soul or *Self* from the One Universal, Infinite SELF" is the self-inflicted curse from which our civilization of this Dark Age—*Kali Yuga*—is suffering.

The personal idea is the aspirant's archetypal foe; from it a whole brood of foes emanates. Illusion—*Maya*; delusion—*Moha*; afflictions—*Klesha*; longings—*Trishna*—all arise from the notion that our personal soul is distinct and separate from the One Self. Our sense-perception is illusioned; our mind-perception becomes deluded; our heart-perception is afflicted; and our very Will to Live is corrupted.

The separative self has a distinct separated existence and is sustained as such by the man who is called "educated" and "civilized." The spirit of competition and rivalry and their fruit, jealousy, flourish; while jealousy is condemned even by the worldly man, the parent, selfishness,

is not condemned. All is fair in love and war, say the worshippers of Cupid and Bellona.

When the man of flesh feels from within the shake of self he is led to the truth, to note the delusion of the separated self and the illusion of the separative tendency. He is taught to dispel the illusion, to face and overcome the delusion. If he is wise he will persist in the right course; he will seek the knowledge about the machinating lower self and the boon of the higher.

Knowledge is near at hand for the sincere enquirer; guidance and help await the earnest student. It is not difficult to comprehend the nature and power of the Higher Self. Says *The Secret Doctrine*:—

> *It is not of this world or plane,* and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank," be drifted away to another incarnation by the unresting current of evolution. (I. 174–5 fn.)

The metaphysical truth contained in this passage is not very difficult to understand; its application—making the personality "cling to" the Higher Self—is a difficult task. Our thoughts, impregnated by personal desires, act like a citadel, preventing us from formulating aspirations for the practice of the true. Our desires lead us, even forcefully, to think of our personal self, our position, our wife and children, our possessions, many and varied, and we have to pay for these the price of injustice to others. Our words trap us into the egotistic speech of self. Our deeds, above all, show how subtle and insidious is the force of the self which sinks us into the abyss of separation. Mr. Judge advises the conquest of "the habit, almost universal, of pushing yourself forward." This is difficult, but overcome the obstacle we must if we want the Peace and the Light of the Spirit. But actions and words will be reshaped if thoughts and desires are cleansed of violence and given the food constantly of kindness, generosity, brotherliness. Mr. Crosbie says:—

> It is not the personality that is in the way but the personal idea in regard to it. This is particularly fostered by the present civilization.

How to fight and conquer the personal idea?

The one safe method taught by the Esoteric Philosophy is to acquire definite knowledge about the One Spirit, the One Self, symbolized by the One Light—the Light of all lights. All branches of Right Knowledge point to the One. It should be our object of Wisdom. We need the Wisdom that leads to the perception of Light. That Light-Wisdom, however, is the presiding Genius in our Heart, but we have allowed it to be obscured by material influences; the result is profligacy. Most men and women have forgotten its very existence and are besieged by the four-armed demon, the dark shadow of the four-armed Deity.

But the Light within flickers on the shadows of illusion and delusion, darkens our afflictions and makes us question the validity of the very will to live.

The first perfume of Peace wafted on the air of ideation on the Self awakens us. The primary words of wisdom falling on our ears eager to listen bestir us to know more. The early glimpse of the Radiance of Reality goads us to put away the "childish things" of which St. Paul spoke.

How gracious is the Supreme Self, how bountiful is Mother Nature, how compassionate the Gurus who are the Helpers of Nature and the Knowers of the Supreme! They continuously perform the Magic Rite of Great Sacrifice by living in our midst lest dark death overtake mankind. The real Buddhas, the Enlightened Ones, impart the Glory to a sinful earth; They are the Glorious Divine Lights, who shine and point to the darkness and death surrounding us. They remind us: "All beings are potentially *Tathagatas*. All beings have the germ of Buddhahood in them." Further, They teach that "common people are perverted in their views." Here are the verses from a Buddhist text, *Ratnagotravibhaga*, which awaken the will to live, impel the mind to move towards the Light, inspire the Heart to love:—

In spite of the adventitious faults, and because of the virtues essential to its nature,
The nature of Dharma remains immutable, the same in former and in subsequent states.

Like the Buddha in a faded lotus flower, like honey covered by a swarm of bees,
Like the kernel of a fruit in the husk, like gold within impurities,
Like a treasure hidden in the soil, the fruits in a small seed,
An image of the Jina in tattered garments,

The universal monarch in the vile belly of a woman,
And like a precious statue covered with dust,
So is this Element established in beings
Who are covered with the stains of adventitious defilements.

The Glory is buried in the sin.

MAGIC, BLACK AND WHITE

[The following stenographic report of a talk by Robert Crosbie was first published in *Theosophy* (Los Angeles), Vol. X, pp. 411-414, for October 1922.—EDS.]

The word Magic is much misunderstood, because there are various kinds of so-called Magic which are but forms of deception and trickery. But there is a Magic which might be called the unseen and hidden power to bring to pass certain desired results, without revealing its methods. It is a knowledge far beyond any kind of trickery, and is based on the spiritual nature of man. Those who practised it in ancient times were the initiates, the wise, called Magi; hence, the word Magic.

We need to discover the difference between the two systems of Magic, known as the Black and the White. And, first of all, let us understand that whatever power has ever been used by any man can also be used by us. All powers exist in every human being. If we do not exhibit the same powers that others do, it is because we do not understand our own natures, and the forces which we do not use, and the nature of the universe. We need to lay aside all the prejudices and preconceptions we may have held in regard to man's nature and destiny, and go back to the rudiments of existence—to the common basis of all life. Such a basis cannot exist in a creative Being, who could not be either infinite or omnipresent, existing of itself outside of other beings. That which is infinite and omnipresent must be within ourselves, as within all other beings; that Supreme must be the common basis—call it Spirit, if you will.

From that Source of Spirit all powers are drawn. In that basis of Spirit are inherent all powers possible—to the very infiniteness of expansion. Every being who uses those powers draws them from that Source, because he is a ray from and one with It in his innermost essence. Now, those *powers* are neither good nor bad, black nor white. They are powers only, the blackness or the whiteness or the goodness or the badness being imparted by the one who uses them. The quality which is given to those actions depends upon the motive with which the being acts. So, along with ridding ourselves of the idea of God as a creative Being, let us rid ourselves of the idea of good and evil being things in themselves. There is nothing "good" and nothing "evil": the same power that is exerted for good is just the same power that is exerted for evil, the motive qualifying it. All powers of every kind are spiritual in their essence; each one draws from the Highest in everything that he thinks; he draws from the Highest in every power that he uses.

We must understand that Spirit includes the power to perceive, to know, to gain experience; but that power is entirely different from the things perceived and the experiences garnered. And so, the differences in the combinations of experiences and methods of thinking or understanding make individuals appear to be separate beings from all the rest. There is no difference

in our essential natures. The basis of every being in the universe is the One Spirit, the One Life, the One Consciousness, and inherent in every being is the law, moving from the Spirit outward, which impels to their unfoldment—the law of evolution. We need not think that Man came in any different way from any other being in the universe. ALL is spirit and Soul, ever evolving to greater and greater perfection, whether in the lower kingdoms where there are minor degrees of consciousness, or in the human kingdom where there are many degrees of development. In a universe of law, evolution must be carried to its highest point and present to our minds the just and true course of growth. So, there are beings above us who have been men like ourselves, who once turned their faces in the true direction and pursued the course that brought them to their present high condition.

Such beings are our Elder Brothers. They are not separate from us. They understand what we have to contend with—what we are going through. They have all the power that we see expressed in many ways but cannot understand—the power of White Magic—the power of merit won along the line of a universal endeavour to help all beings—the power latent in Them, as now in us, until They gained and understood for Themselves the fundamental ideas of evolution and proceeded on the path that those ideas prescribed. For, law also rules here. One cannot reach a high stage of development by merely wishing for it. A desire is not a condition. The condition has to be complied with. Law operates on Those beings above Man, as it operates on Man: They act and get Their reactions. But there is this difference: They act in accordance with Their knowledge—the knowledge of White Magic; we act much of the time with Black Magic, for our motives are not pure, we must admit.

Selfishness is at the root and base of all Black Magic. The fact that we are always trying and striving to obtain something for our personal selves shows what kind of Magicians we are, and why we have so little power. Those who work for the personal man and his surroundings make a hard concrete sphere about themselves through which great powers cannot come. Through that sphere can be drawn only those minor powers that can be used only in a personal way. That is why we express ourselves so weakly. A vast reservoir of force lies within us but we cannot use it because we would be selfish, afraid, would gain powers without giving anything.

There are beings who can proceed along the line of selfish powers to a greater extent than, perhaps, we can imagine. Their object, being far from the benefit of all, is to keep mankind where it is, and they use every agency that will continue to produce greater confusion among men. It is true that many sciences and the votaries of many religions, while not consciously acting as Black Magicians, yet certainly are acting as agents for those beings who would keep mankind where it is. Such beings depend on that very condition for maintaining their own existence. In this fact, we can see the basis for "the devil."

Now, in reality, there is no "devil" and no "black magician" *outside* that could touch us at all if our motives were pure, if our motives were unselfish, if we acted from the basis of the highest ideas and the intention to live to benefit Humanity. Then, no dark power could touch us at all. The expression of the highest powers in Nature is dependent on the fact that we are rays from and one with the Absolute; hence, all our evolution must be along those lines which work for the benefit of all the others, forgetful of our personal selves but using those personal selves to the best and highest advantage of all. Black Magic is selfishness personified and expressed in its highest degree. On that course may be obtained a great deal of power, intellectually and psychically—power that to us might appear miraculous and God-like—but the intent with which that power is used points to the nature of the beings using it.

What, then, are the White Magicians? Their whole natures, from the inside out, are of one kind. They are all in accord. They never seek anything for themselves. They use all the powers and all the possessions that come their way for the benefit of the rest of the world. In their thought, will, and feeling all the time is the ideal progression of Humanity. By these motives, they naturally draw from the Highest, and every-

thing they do has its effect for good, not only upon their fellow men, but upon the kingdoms below them. Can we understand that, then we have some idea as to what true White Magic is.

There are duly attested records by most reputable persons as to the wonderful phenomena performed by Madame Blavatsky. We have all read of the so-called miracles of Jesus. These "miracles" have been repeated time and time again by people who made no claim to any special "divinity," but who did possess spiritual knowledge, who had knowledge of the occult laws governing the aggregation of what we call substance. How, for instance, they could change coarse material into a fine substance, cause its disappearance from visible view and its reintegration in some other place, is explained by the fact that anything is held together by some internal coherent quality, which can be dissipated for the time being, by one who has the use of the higher powers of the psychic nature. When the power that dissipates is withdrawn by the action of the spiritual will, then the object immediately comes to its former position. Thus objects can be passed through a wall to any distance whatever without any motion, save the action of the spiritual will.

The most wonderful phenomena that ever have been performed can be duplicated by any human being. The most wonderful powers that ever have been used by anybody, "divine" or otherwise, can be obtained by any human being. But they cannot be obtained for selfish purposes; they can be obtained only by *understanding the Teaching and living the life.*

And "living the life" includes our brotherly relations, not only to Man, but to the kingdoms below Man. Man is the plane where Spirit and matter touch. (By "matter" we mean form.) He has evolved for himself a body, powers and consciousness with every stage of condensation of this planet, and has contacted all lower evolved forms that the chain of evolution might be made complete. His is the task of gaining further experience in the new evolution of this planet, itself the outcome of a previous evolution in which all the beings of this one were engaged, as well as the brotherly necessity of helping raise to his estate the lower lives now occupied in their slow evolutionary journey. Our task is to use all the matter below us—to impress it and help it on its way. This we do through our bodies, which are composed of the matter of the earth, mineral, vegetable and animal; we keep those bodies going by the power of transmutation of the lower elements into human form.

We are still working at this task, far from completion, because coming down the stairway of evolution we have become so involved in the processes of establishing our bodies that we have forgotten many things in regard to our higher nature. The Soul has lost the knowledge that its essential nature is bliss itself, and so it is in a state of unrest all the time, moving in this, that, or the other direction in order to gain happiness of an impermanent nature. All that we can gain are the fragments of that bliss, which knowingly or unknowingly draws us on, until we at length regain the permanent happiness of the nature of Soul itself. For that, the Beings above us are constantly trying to impress us and deliver the message of the Soul.

White Magic, then, clears away all those mysteries which surround us. It clears away the very cause of suffering. It shows us what we are, in reality, and it helps us to understand not only our own natures, but the natures of all others. It places within our hands that great power which can move souls to a comprehension of their own nature, and to spread abroad a beneficence that affects every creature everywhere in the world. Such is the acme of White Magic but it is brought about only through an unselfish pursuance of a life of service to all others; through a realization of what in reality we are; through the performance in thought and act in line with that realization. We have to come to that point where it is not a question of mere assenting, but of an actual realization. Realization comes from dwelling on the thing to be realized—by thinking and acting in accordance with it, until every cell and fibre in our bodies responds to the eternal and internal Spirit of Man.

SELF-DISCIPLINE VERSUS SELF-EXPRESSION

Discipline is a hated word today, for it is understood to imply infringement upon one's self-determination and self-expression. And indeed it is so if it is imposed from without; but imposed from within, as *self*-discipline, it gives the only *self*-expression possible. But to understand this problem we need a totally new approach to it—new, that is to say, to humanity at this stage of its evolution. Perhaps the defining of the terms will help to remove some misconceptions and give us a new viewpoint.

The word "discipline" is stated in the dictionary to mean "the treatment suited to a disciple or learner; education; training; drill." The second meaning is: "subjection to rule; control; habit of obedience." The third meaning is: "correction; chastisement by way of correction and training; hence, training through suffering." These three meanings together will probably give us a good idea of what the word really implies. Once we understand life as a school, the need for education becomes apparent. To allow oneself to be educated implies subjection to rule and control. In fact we must do our share and in order to get anything we must obey the rules for getting.

One of the meanings of "determination," according to the dictionary, is "the quality of mind which reaches definite conclusions; decision; resoluteness." Another meaning is "impulsion." "Self-determined" means "determined by itself." "Self-dependent" means "self-reliant."

"Expression" is the "act or product of pressing out."

What of the word "self"? H.P.B. used three styles of printing for this word, thus giving it three different implications. When the word is written in lower-case letters (self) it refers to the lower self, the self we know, the personal man, the man of ordinary life. When it is written with a capital "S" (Self) it stands for the Ego or inner Man, the Soul, the Higher Manas (whose representative, the lower Manas, is still Manas in character and nature). When the word is written in all capitals (SELF) the Universal SELF is meant.

We can therefore see that the words self-discipline, self-determination and self-expression can imply either the animal-human discipline, determination and expression, or the egoic, Manasic discipline, determination and expression, or universal law and order, the characteristic of the whole manifestation—in terms of qualities, Natural Law and Compassion. Natural Law is the outer expression of Compassion, for it gives the right proportion of all things. The goal of human evolution is to become Compassion, so that the right proportion can be given to all things, and in order to attain this man has first to find out the laws and realize that he has to become the impersonal operator of those laws.

Our first task is on ourselves, where we are at any given moment, and the first question we should ask ourselves is, "Which self is predominant in self-expression, which self do I want to express, and which self expresses itself before I am aware of it, bringing pain and sorrow to awake me after the event? What also is that in me which recognizes that that self-expression was wrong, unlawful, selfish, grasping, disturbing, ignorant?" If recognition dawns on us, it is a step forward in living rightly; but from the real point of view what is needed is not the cultivation of the good man but of the egoic man, and from this point of view we need the recognition of the Self.

We can recognize the existence of this Self when we recognize the law of reincarnation, repeated existences of the Soul or Ego, and, recognizing the goal of life to be the expression of the Ego, we learn the first necessary lesson: life is for the Ego, not for the animal-human personality.

It is this fundamental viewpoint that revolutionizes our life. Once accepted, all actions, feelings and thoughts are seen from the point of view of the soul's experience. If we can grasp that it is also the permanent experience, we can see that the effort is worth while.

It is through the Self that we begin to

recognize the reality of the SELF, and that comes by study, by aspiration and by the effort to control by the Higher the lower. Only the recognition, at least in principle, that the SELF is the highest, most radiant and sublime of all, whose reflection we can glimpse in the most perfect and inspiring of all Nature's gifts of beauty, in the majesty of perfect Law and Justice, in the lives of compassion and sacrifice of the Great Ones, can give us the necessary root-basis for all effort. Seeing this, and glimpsing the truth pointed out by Theosophy, that the Self is capable of reflecting this Highest in and through the matter of the lower personal man, life becomes an interesting phenomenon. Interesting, but also difficult, for now begins the struggle between the self-determination and self-expression of the animal and the effort to express and assert the Self. We must aim not at killing out but at educating the lower self. We must educate men not to fight, not to be angry, not to cheat, or to steal, or commit adultery, etc., and we must educate the animal-man in us not to do these things. Also we must teach the animal-man that henceforth he is to behave like a horse that has been broken in, and to derive pleasure in serving his master.

This is especially important when dealing with children. Good bodily habits are built in the young child by constantly and consistently providing the right conditions. But when the time comes for the Manas to control the growing child, parents and teachers forget that he needs help to learn how to control his own nature and how to educate it to obey his higher will. Effort must be made by parents and teachers to help the child to get this duality of himself firmly in mind, and the purpose of life should be explained. When we have a clearer grasp of the relationship between the Self and the SELF we can help the young (as well as ourselves) to see that the Self is but a part of the One SELF, just as the animal-human man is a part of the whole of manifestation, and, as such, has a duty towards the other aspects of manifestation. As the U.L.T. Declaration points out, it is only an increasing knowledge of the SELF that will enable men to practise true Brotherhood.

Discipline has to be seen as both imposed from without by Natural Law—as by fire which says, "keep away or you will be hurt"—and from within as we learn that indiscipline leads to hurt, now or in the future. Discipline by the Self of the self, through the recognition that Law must be obeyed or danger results, and also that it is a means to the evolution of the Self, brings its own satisfaction. Discipline is education; it is correction; it is a preventive from danger; it is obedience to Universal Law. We are taught to review our day and see which self has been expressing itself. In moments of meditation or of aspiration, of sympathy and longing, we may get glimpses of the Higher; in moments of thought of who and what we are, we can sense a part of ourselves other than the personal; in moments of anger or of grief, we can see in their stark nakedness some of the things we wish we were not! But we try again.

The most important thing to keep in mind is the unity of the One, the devotion to Krishna, the world of the Great Brothers, and the creation of such an atmosphere that no man will hurt his brother, but all join in the common task of SELF-expression and SELF-determination through working with LAW. Then will war cease in the lower self, and among the lower selves.

Of the unreasoning humours of mankind it seems that [fame] is one of which the philosophers themselves have disengaged themselves from last and with the most reluctance: it is the most intractable and obstinate; for [as St. Augustine says] it persists in tempting even minds nobly inclined.

—MONTAIGNE

GENII, GENIUS AND GENIUSES

> As my earthly part is a portion given to me from certain earth, and that which is watery from another element, and that which is hot and fiery from some peculiar source (for nothing comes out of that which is nothing, as nothing also returns to non-existence), so also the intellectual part comes from some source.
>
> —MARCUS AURELIUS ANTONINUS

Two lines of evolving forces meet in man and on his attitude to them and his action on them depends his own evolution. The Third Fundamental Proposition describes them as: (1) Natural Impulse, *i.e.*, the propelling force from within outwards, of Nature, Matter or *Prakriti*; (2) Self-Induction, *i.e.*, the propelling of Spirit, *Purusha*, Man, who guides the course of evolution, of his own material or animal nature, and of the entire assemblage called Nature.

This propelling force is Will—"that which governs the manifested universe in eternity. *Will* is the one and sole principle of abstract eternal MOTION, or its ensouling essence" (*The Theosophical Glossary*). Therefore this Power or Force of Will has a dual aspect: that which functions as the impelling motion in matter, and that which functions in the human kingdom as the mind of man. Thus Will becomes free under the influence of the thinking-feeling principle in man.

Fohat, the Light of the Logos, is intimately related to Will; it is the Divine Power which moves matter to build forms, using the three attributes or *Gunas*, preserves those forms, and destroys them to recreate. All that action is designated as Natural Impulse or *Fohatic* Will.

But *Fohat* acts also as the Light of Wisdom. In the human kingdom, in man's reflective self-consciousness, it is the power by which he is able to determine for himself his own course of action, and in doing so he uses that aspect of Will which is designated as Free Will. The root of Life and the root of Light are the material and spiritual aspects of *Fohat*. These two are the lower and higher natures (*apara* and *para prakriti*) of Krishna, the Logos.

In our lower nature the impulse of material life functions. Having arrived at the stage of manhood, we find that the balance principle of the manifested cosmos operates in our being. We are now weighed down in the scale of evolution and gravitate matter-wards, and then by self-effort ascend spirit-wards. Our lower nature is made up of the Genii which rule our earth; and they do not like to be controlled by the Genius which is the centre of our higher nature.

There are Genii and Genii; and there are Geniuses and Geniuses. The terms are now loosely used and the one class of intelligences and their functions are mixed up with the other class and their functions. For the purposes of this article we are using the term Genii for the powers of life which operate in man's lower or divisible nature, and the term Genius for the Powers of Light which shine as his higher nature, the Indivisible which informs and leads the thinker, the Man, the *Manushya*, to perceive and realize his absolute Unity with Perfected Men—*Mahatmas*, Perfected Seers—*Rishis*, Perfected Sages—*Dhyanis* or *Buddhas*.

Man, by the right use of his Will, which implies the right knowledge acquired by his mind, can become the master of the Genii of the earth and water, the air and fire, and can know the secrets of material life; but this is possible only when man has sought and secured the company of the Holy Ones of the earth—"the conquering of the desires of the outer senses will give you the right to do this," says *Light on the Path*.

Standing as we do in the balance position, the seesaw play between our two natures must be slowed down. The material life is not to be destroyed; it has to be made the vehicle of the Spiritual Light. The Genius and His Peers and Elders must use the Genii to serve Nature. Nature, *Prakriti*, Matter, Life, must not be feared or hated, must not be dirtied or degraded, but must be served, cleansed and elevated to receive the Light of Soul and Spirit. The Wisdom to use the Light emanates from the Divine *Fohat*, which holds the Secret in the inmost abode of the Most High. *Fohat*, the Light of Wisdom, is the

Robe of Glory which veils the Logos. As we serve the Powers of Life by the Powers of Light, the latter illumine our mind and we acquire self-consciously the knowledge of the Supreme Secret—man attains to the state of the Superior Man (*Uttama Purusha* of the 15th Chapter of the *Bhagavad-Gita*).

We have used the term Genii to draw the student's attention to the highly important words of Hermes Trismegistus quoted in *The Secret Doctrine* (I. 294–5), on which H.P.B. throws light which is of great practical value to every earnest Esotericist. Pertinent as they are to our subject, these words of Hermes are more than a mere hint:—

> All these Genii *preside over mundane affairs*, they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls*, they are present in our nerves, our marrow, our veins, our arteries, and *our very brain substance*... at the moment when each of us receives life and being, he is taken in charge by the genii (Elementals) who preside over births....

H.P.B. contributes an explanatory footnote of great practical value:—

> The meaning of this is that as man is composed of all the Great Elements: Fire, Air, Water, Earth and Ether—the ELEMENTALS which belong respectively to these Elements feel attracted to man by reason of their co-essence. That element which predominates in a certain constitution will be the ruling element throughout life. For instance, if man has a preponderance of the Earthly, gnomic element, the gnomes will lead him towards assimilating metals—money and wealth, and so on. "Animal man is the son of the animal elements out of which his Soul (life) was born, and animals are the mirrors of man," says Paracelsus.

Continues Hermes:—

> They [the Genii] permeate by the body two parts of the Soul, that it may receive from each the impress of his own energy. But the reasonable part of the Soul is not subject to the genii; it is designed for the reception of (the) God, who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the genii abstain: for neither genii nor Gods have any power in the presence of a single ray of God. But all other men, both soul and body, are directed by genii, to whom they cleave, and whose operations they affect....

And to this H.P.B.'s priceless explanation must be added; the "God" referred to above is

> the God in man and often the incarnation of a God, a highly Spiritual Dhyan Chohan in him, besides the presence of his own seventh Principle.
>
> Now, what "god" is meant here? Not God "the Father," the anthropomorphic fiction; for that god is the Elohim collectively, and has no being apart from the Host. Besides, such a god is finite and imperfect. It is the high Initiates and Adepts who are meant here by those men "few in number." And it is precisely those men who believe in "gods" and know no "God," but one Universal unrelated and unconditioned Deity.

These extracts from *The Secret Doctrine* are not mere metaphysical teachings to be speculated upon; they touch the constitution of our brain and blood, our bones and marrow. These Genii are the agents of the *Fohatic* Will functioning in the Life of Nature or Matter. We contact them in our body and "they permeate by the body two parts of the Soul"; and only the higher aspect of the incarnated soul is not subject to the Genii, for that higher aspect is "*designed* (italics ours) for the reception of" the influence of the Light of Genius and Geniuses as explained above.

Now H.P.B. has said that the mystery of the two minds is profound, intricate and almost insoluble for us at our present stage. She has, however, given us enough for practical application at our own stage of psychic development.

The lower mind is the seat of human free will, of our volition. This will functions in freedom whenever the lower mind disconnects itself from *kam* ("Psychic and Noetic Action": *Raja-Yoga or Occultism*, p. 59). *Manas*, when extricated from *kama*, becomes *Antahkarana*. When *Manas* extricates itself from *kama* it means that man has freed himself from the enslavement of the Genii. It implies some knowledge of the subject of elementals, but primarily man's recognition of his "God," the Being of Light, *Rex Lucis*, who is the

Genius keeping company with his peers and superiors. *Antahkarana* is "designed for the reception of the God" in man, "a highly spiritual Dhyan Chohan in him."

This *kama-manas* in Vedantic classification is *Manomaya Kosha* and it is in close kinship with its Elder Brother, *Vignanamaya Kosha*, a Being of Pure Knowledge; the Parents of both are *Atma* and *Buddhi*, the Father and the Mother of the Human Soul.

The duty or *dharma* of every man is to begin to transmute the *kamic* nature of the Genii by his own inherent Will, and look for and appeal to the Genius, Embodied Knowledge, to help him to master the Genii—the progeny of Gnomes, Undines, Sylphs and Salamanders. The Religion or *Dharma* of the Genius being the spirit of sacrifice and service, He will come to the aid of his little brother suffering the torments of worldly passional existence.

And there is not only the Genius within us but there are also the Geniuses, Those who have perfected Themselves—the Holy Ones who hold the secrets of Light for us.

The goal is not only worth the effort. It is the Great Necessity. And the Goal?—

> Behold, the mellow light that floods the Eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind.
>
> Hark!...from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE'S wordless voice in thousand tones ariseth to proclaim:
>
> JOY UNTO YE, O MEN OF MYALBA.
>
> A PILGRIM HATH RETURNED BACK "FROM THE OTHER SHORE."
>
> A NEW ARHAN IS BORN.
>
> *PEACE TO ALL BEINGS.*

SELF-EXAMINATION

Let not the stealing God of sleep surprize
Nor creep in slumbers on thy weary eyes,
Ere ev'ry action of the former day
Strictly thou dost and righteously survey.
With rev'rence at thy own tribunal stand,
And answer justly to thy own demand.
Where have I been? In what have I transgress'd?
What good or ill has this day's life express'd?
Where have I failed in what I ought to do?
In what to God, to man, or to my self I owe?

—PYTHAGORAS

Go to your bosom;
Knock there, and ask your heart what it doth know.

—SHAKESPEARE

The superior man will watch over himself when he is alone. He examines his heart that there may be nothing wrong there, and that he may have no cause of dissatisfaction with himself.—CONFUCIUS

We should every night call ourselves to an account: What infirmity have I mastered today? what passion opposed? what temptation resisted? what virtue acquired? Our vices will abate of themselves if they be brought every day to the shrift.—SENECA

We would save ourselves much trouble if we introduced into our lives the exercise of self-examination. Without recourse to self-examination, which helps us to unfold and strengthen

the voicc of conscience, large numbers of men and women commit mistakes and go astray, often unconsciously to themselves, and suffer anguish of mind and of heart. People desire happiness and aspire to do the right but will not examine themselves, their motives and ideas, their methods and habits; nor will they take up the study of the fundamental problems of existence—why they are here and what the meaning and purpose of life are. Whether vicious or virtuous, they are like animals; they do not grow or progress.

Each one of us passes through myriad experiences, but how much do we lose by the non-memorizing of those experiences! Just as people read scores of books but fail to profit by their contents owing to inattentive perusal or indiscriminate acceptance or rejection of thoughts therein presented, so also we pass through marvellous experiences but most of the time are unaware of the fact and allow these experiences to pass into the abyss of forgetfulness instead of using them as opportunities to learn lessons from.

Each day of our existence is coloured by the motives, the thoughts and the deeds of the previous day and days. In order not to allow the process of that colouring to take place automatically but to make use of it intelligently, the student is advised to consider his actions and his disposition, including his weaknesses. This is an important factor of spiritual discipline. Such an examination uncovers the hidden vices, petty-mindedness and small selfishnesses, as also the hidden good. It reveals the extent to which the personal self has worked under the radiant influence of the Inner Ego, or has gone on its own, regardless of the latter.

The highest ideal of man's duty may be described thus in the words of Robert Crosbie:—

> We have no greater duty to perform than to make clear and clean our natures—to make them *true*, to make them in accord with the great object of all life, the evolution of the soul.

This is the practical work which every probationer must undertake. Through it only will he become a "Theosophist by nature." Day by day we should labour, and register to what extent we have cleansed ourselves of weaknesses; to what extent we have shaped the lower on the model of the higher—for by that only will we make our nature *true*, *i.e.*, in accord with Great Nature or universal principles.

Nature compels us to examine the whole of our life at the time of death. We then see, in full detail, the pictures of our whole life-process. Wise people adopt its lessons in daily life. The most suitable time for this daily exercise of self-examination or prayer is at the end of the day. It does not matter what method we adopt; the important thing is that we review regularly each day all that we have enacted during that day—including our thoughts, feelings, words and deeds—without trying to explain away our slips and blunders. Noting our good points and our defects, we must resolve to strengthen the good and eliminate the others.

In some cases we are not quite sure whether it was right or wrong that we did. Or we may think that we are sure of our position, but may later on find that we were wrong! It is very necessary, therefore, that we always have a good basis to justify or criticize ourselves. We often behave like an advocate or a lawyer, trying to make excuses for our client, our lower self. It is the position of a judge, impartial and wise, that we should take. To be a good judge, to deliver correct judgments, we must possess knowledge. False knowledge is worse than ignorance; it is a potent cause of a large number of actions which, unconsciously to their authors, produce troubles for themselves and others. Hence the great value, the uttermost necessity, of study. Our self-examination will be somewhat barren unless the laws of life, of growth, of good and evil, are understood. Calm judgment tells us what is wrong and evil, what right and good, but when we judge ourselves in the light of the Divine Science we are able to see what we lack of spirituality, of the Sage-Light. The memorizing, not verbally but by heart, of the ideas, fundamentals and principles of the immemorial philosophy of Theosophy provides clues and keys to the meaning of the events and occurrences in our lives which are mostly sealed for us.

Each of us, if honest and earnest, when he

examines himself will say with St. Paul:—

> ...to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do....I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

All ordinary men and women when they look within come upon this "law of sin." Some people disparage self-examination because its first, fear-begetting and therefore depressing result is that it brings to our attention our many weaknesses, bad tendencies and objectionable habits. People dislike to be shown or to see for themselves their own weaknesses. As the student develops earnestness and is more thorough in making applications of the lessons of the Esoteric Philosophy, he perceives clearly and recognizes fully what kind of a mortal he is. We need not be depressed; we should rather be glad that at long last we have become aware of our frailties, foibles and blemishes. Even when we pursue self-examination it takes time for us to detect our defects. This happens because we permit our mistakes to delude us; we explain them away to ourselves instead of using our understanding to penetrate them. Only when real sincerity of heart and honesty of mind are sufficiently developed are we able to evaluate our weaknesses. We ought to ponder over these words of Robert Crosbie:—

> No one who sees his mistakes can be a hopeless case. The moment we see that we are deluded, that moment we are no longer deluded, although we may be surrounded by the consequences of delusion and have to work through them. Any trouble and hindrance comes from self-identification with delusion and mistakes; this is the delusion of delusions.

No self-examination should end with the noting of the foibles and frailties of the lower self. One last act in the ritual of introspection should always be performed: the Higher Mind, Buddhi-Manas, must be gentle to the lower, like a mother who, after chiding the child who has done wrong, speaks soothing words and encourages him to do better, for he *can* do better. Our Kama-Manas is a pupil and a learner. One aspect of it, *Antahkarana*, has to become the chela of the Great Guru, the Higher Self. To "raise the self by the Self" is the real business of life.

If the examined life, as Socrates held, is alone worth living, it is also the hardest to live. "Most people," Nietzsche tells us, "during their whole lives do nothing for their own ego but only for the phantom of their ego that other people talk about." We never face ourselves squarely; never examine ourselves with candour and resolution. He who would learn from himself must first unlearn a great deal, and self-examination is difficult for many because learning by unlearning is not an easy task.

The student-aspirant must endeavour to make self-examination a continuous process. At every stage he must learn to view his own conduct in the light of universal principles, with detachment and resignation.

One of China's great teachers, Mencius, brought this message:—

> If a man love others and that love is not returned, let him examine himself as to his love for others. If he rules others, but his government is not successful, let him examine himself as to his wisdom. If he is polite to others but they impolite to him, let him examine himself as to his real respect for them. When by what we do we do not achieve our aim, we must examine ourselves at every point.

What is the first business of one who studies philosophy? To part with self-conceit. For it is impossible for any one to begin to learn what he thinks that he already knows.

—EPICTETUS

KAMA—RAJAS—MANAS

The physical world in which we live is phenomenal; it is functional. The world to which Theosophy strives to direct our attention is one of cause; it is noumenal. The words of the Teaching and the example of its Teachers and disciples of whatever grade or degree of development convey to us the importance of this philosophy's insistence on the consideration of both the functional and the causative aspects of life.

Because we live and work in a phenomenal world, our nomenclature is predominantly functional. Significantly enough we find that the Theosophical terms, those directly presenting the Wisdom-Religion, are both functional and causative, phenomenal and noumenal. When we deal with only the functional aspect of these words, we are skimming, relating the contrasting effects of illusionary objects or actions. When we begin to probe the hidden meaning and implications of the terms, we are reading within the words, approaching the noumenal side of the philosophy. This is just another way of saying that we are employing a procedure which brings us to one aspect of the occult world, which is hidden within the phenomenal world. It is the noumenal world, the world of causes. It is open to students of Theosophy for the simple price of a practical approach.

Now the first step in this practical approach is to develop a kind of "divine discontent," an insatiable desire to *know*, coupled with a firm conviction that knowledge is obtainable only by those who make an unremitting effort. The kingdom of heaven is taken by storm. The kingdom of heaven is within, and the within refers to the Mind so far as most students are concerned. It is a faculty, a principle, too often neglected by would-be Occultists. These are prone to believe that familiarity with certain basic terms constitutes knowledge, that in defining an act they are explaining a cause. They believe that the repetition of sacred phrases is all that is needed to arouse eventually the intuitive faculty which, in some miraculous manner, is going to make the incomprehensible plain, the crooked road straight.

If this were so, all that the Masters would have needed to do was to give us *The Voice of the Silence* and a few other devotional books and rest there. Where was the need for the ponderous volumes of *Isis Unveiled* and *The Secret Doctrine*, and for the hundreds of articles by H.P.B., Judge and other qualified persons? Surely they were not writing simply to display their knowledge. On the contrary, they knew that the only way to the spiritual life in this age is through the mind. They make every appeal to the mind, for if the Buddhi and the Manas of the race are to be raised, what is needed is an aroused, questioning and comprehending mind, acting as a magnet for the illuminating, inspiring and compassionate light of Buddhi.

How then can we begin to look within a term, how approach its noumenal, causative aspect? Consider the word Karma. This is quite a familiar term in its functional aspect. It means action and reaction. We think of it as a body of accumulated effects which is gradually and continuously precipitating itself upon us. Moreover, if we are not careful, we consider it as something related mostly to the "other fellow." If the "other fellow" is suffering or is in bad conditions or is being exploited by another, we readily agree that it is his Karma to be so placed, and this conclusion is used as a kind of excuse for not bothering to improve his situation. On the other hand, if he is in good conditions we may admit that somehow he must have earned being so, though it may seem to us a mystery how one so obviously undeserving should be the recipient of so much good! Somehow we are inclined to feel that the good things we receive come because of our ability, our acumen, etc., but the bad are unfortunately being precipitated from the past. At best we *believe* that law prevails and we try our best to accept this as a means of reconciling ourselves to bad conditions. But to whom does it occur that it is just as necessary to attempt to reconcile ourselves to the so-called good conditions? In short, we accept the good as our due, but the bad we do all in our power to reject.

We speak of Karma as being good or bad in terms of our likes and dislikes, comfort and discomfort. This is the functional aspect of Karma. From one point of view this differs little, practically, from the theological beliefs in a divine dispensation and in a Saviour.

Earnest students of Theosophy can never be satisfied with such a functional, phenomenal understanding of Karma. They will demand a more basic understanding of this central proposition. Why does Karma adjust the effects flowing from causes? Why is it unerring and inevitable? To believe that it is so, forms, no doubt, a good working basis for an ethical system more satisfying and more reasonable than that of divine dispensation. But for those who go deeper than this functional aspect there is very little difference between the doctrine of Karma and that of Calvinism.

How shall we proceed to a better understanding of this term? Let us look within the term and, with the knowledge that Theosophy provides, try to see how it may function. One way is to begin by analyzing the term itself. Three basic terms seem to be suggested in the word KARMA. *Ka* can be considered as related to *Kama*; *R* as related to *Rajas*; and *Ma* as related to *Manas*. Here, then, is a world of clues for our consideration. Thus we may infer that Karma is the effect or result of the operation of two principles, *Kama* and *Manas*. We say that Karma is action; and *Kama* plus *Manas* produces *Rajas*, action. This of course is the process Theosophy repeatedly describes. Desire, "which was the primal germ of mind," arose in That and from it was produced the universe. Intelligence, an aspect of mind, functions in all parts of Nature.

From this many inferences can be drawn. The operation of Karma is inevitable and just. Justice is present only to the extent to which equilibrium prevails or is in the process of being restored. Now, since Karma is unerring and Mind is a ruling factor in Karma, we can conclude that the action of Mind should be infallible. Applied to the intellectual process, we must see that, given a certain premise and honest thinking, the false premise must produce an incorrect conclusion and its end product will be unbalanced action. This is true at all times and in all circumstances.

The intelligence in Nature, moved by Desire, mathematically proceeds upon a basis or premise of inherent impressions to develop all the multitudinous forms in Nature. This we call evolution by natural impulse. It comes about as the action of Desire plus Mind, which equals Karma in its universal aspect. The intelligence in man, motivated by Desire, mathematically proceeds upon a basis or premise of inherent ideas to develop all the multitudinous relationships we observe in the human kingdom. This we denominate intellectual evolution. Here Desire plus Mind equals Action, equals Karma in an individualized or separative aspect.

Again, in some exemplary members of the human family we observe Mind, motivated by purified Desire, mathematically proceeding from a basis of Divine Ideation, developing the universal, brotherly relationships of the Theosophical Movement. Here again Mind plus *Kama* in its purest form equals Action or *Kama* in the Universal aspect which we call Spiritual Evolution.

From all this it follows that as individuals we can have wrong thoughts, but never honest conclusions that contradict our premises. We may start from a false premise, but our thought process and deductions in terms of it will be correct though the resulting action may be undesirable. Thus it becomes evident why Theosophy is a system of Knowledge, not beliefs; why the Teachers insist upon the development and proper use of the mind as an indispensable factor in the evolutionary process; why H.P.B. stated that Theosophy must remain a riddle "to the mentally lazy or obtuse."

Mind plus Desire produces Action, *Rajas*; this is Karma. Here, too, is the clue to the *Gita's* insistence on the necessity for being unaffected by Desire and the resultant action. Desire in its widest sense is the motivating force of life, of any phase of life. Hence release from any form of existence can come only from the cessation of the Desire relating to that form.

But mark this well: We obtained our complex involvement in form by the action of *Kama* and *Manas* working toward involvement. Hence release from this can be obtained only by an equal amount of energy being expended in the opposite direction. Both Desire and *Manas* must be employed incessantly to obtain release from our phenomenal involvement and the Path to this is indicated by the Masters.

It is the Path of Knowledge, Knowledge of the noumenal, the causative. The first gate to the Path is that of learning. Learning what? Learning to look within the words, learning to realize their meaning, learning to apply the result of the knowledge obtained, for in this manner alone is Karma worked out. We must remember that Desire and *Manas* are but two sides of the triangle. The third side is Action, *Rajas*. That is why it is said: "He does good who knows how to do good." These three principles are inseparable—first the Desire, then the Knowledge, then the Act. These three are actually one, separated only by our illusionary, deceptive concept of time. We call these three principles—KAma, Rajas MAnas—KARMA.

CROSS AND FIRE

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Perhaps the most widespread and universal among the symbols in the old astronomical systems, which have passed down the stream of time to our century, and have left traces everywhere in the Christian religion as elsewhere, are the Cross and the Fire—the latter, the emblem of the Sun. The ancient Aryans had them both as the symbols of Agni. Whenever the ancient Hindu devotee desired to worship Agni—says E. Burnouf (*Science des Religions*, c. 10)—he arranged two pieces of wood in the form of a cross, and, by a peculiar whirling and friction obtained fire for his sacrifice. As a symbol, it is called *Swastica*, and, as an instrument manufactured out of a sacred tree and in possession of every Brahmin, it is known as *Arani*.

The Scandinavians had the same sign and called it Thor's Hammer, as bearing a mysterious magneto-electric relation to Thor, the god of thunder, who, like Jupiter armed with his thunderbolts, holds likewise in his hand this ensign of power, over not only mortals but also the mischievous spirits of the elements, over which he presides. In Masonry it appears in the form of the grand master's mallet; at Allahabad it may be seen on the Fort as the Jaina Cross, or the Talisman of the Jaina Kings; and the gavel of the modern judge is no more than this *crux dissimulata*—as de Rossi, the archæologist calls it; for the gavel is the sign of power and strength, as the hammer represented the might of Thor, who, in the Norse legends splits a rock with it, and kills Medgar. Dr. Schliemann found it in *terra cotta* disks, on the site, as he believes, of ancient Troy, in the lowest strata of his excavations; which indicated, according to Dr. Lundy, "an Aryan civilization long anterior to the Greek —say from two to three thousand years B.C." Burnouf calls it the oldest form of the cross known, and affirms that it is found personified in the ancient religion of the Greeks under the figure of Prometheus "the fire-bearer," crucified on mount Caucasus, while the celestial bird—the *Cyena* of the Vedic hymns—daily devours his entrails. Boldetti, (*Osservazioni* I., 15, p. 60) gives a copy from the painting in the cemetery of St. Sebastian, representing a Christian convert and grave-digger, named Diogenes, who wears on both his legs and right arm the signs of the *Swastica*. The Mexicans and the Peruvians had it, and it is found as the sacred Tau in the oldest tombs of Egypt.

It is, to say the least, a strange coincidence, remarked even by some Christian clergymen, that *Agnus Dei*, the Lamb of God, should have the symbols, identical with the Hindu God Agni. While *Agnus Dei* expiates and takes away the sins of the world, in one religion, the God *Agni*,

in the other, likewise expiates sins against the gods, man, the manes, the soul, and repeated sins; as shown in the six prayers accompanied by six oblations. (Colebrooke—*Essays*, Vol. I, p. 190).

If, then, we find these two—the Cross and the Fire—so closely associated in the esoteric symbolism of nearly every nation, it is because on the combined powers of the two rests the whole plan of the universal laws. In astronomy, physics, chemistry, in the whole range of natural philosophy, in short, they always come out as the invisible cause and the visible result; and only metaphysics and alchemy—or shall we say *metachemistry*, since we prefer coining a new word to shocking sceptical ears?—can fully and conclusively solve the mysterious meaning. An instance or two will suffice for those who are willing to think over hints.

The Central Point, or the great central sun of the Kosmos, as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers—the centripetal and centrifugal forces, which drive the planets into their elliptical orbits, that make them trace a cross in their paths through the Zodiac. These two terrible, though as yet hypothetical and imaginary powers, preserve harmony and keep the Universe in steady, unceasing motion; and the four bent points of the Swastica typify the revolution of the Earth upon its axis. Plato calls the Universe a "blessed god" *which was made in a circle and decussated in the form of the letter X*. So much for astronomy. In Masonry the Royal Arch degree retains the cross as the triple Egyptian Tau. It is the mundane circle with the astronomical cross upon it rapidly revolving; the perfect square of the Pythagorean mathematics in the scale of numbers, as its occult meaning is interpreted by Cornelius Agrippa. Fire is heat—the central point; the perpendicular ray represents the male element, or spirit; and the horizontal one the female element—or matter. Spirit vivifies and fructifies the matter, and everything proceeds from the central Point, the focus of Life, and Light, and heat represented by the terrestrial fire. So much, again, for physics and chemistry, for the field of analogies is boundless, and Universal Laws are immutable and identical in their outward and inward applications. Without intending to be disrespectful to any one, or to wander far away from truth, we think we may say that there are strong reasons to believe that in their original sense the Christian Cross—as the cause, and Eternal torment by Hell Fire—as the direct effect of negation of the former—have more to do with these two ancient symbols than our Western theologians are prepared to admit. If Fire is the Deity with some heathens, so in the Bible, God is likewise the Life and the Light of the World; if the Holy Ghost and Fire cleanse and purify the Christian, on the other hand Lucifer is also Light, and called the "Son of the morning star."

Turn wherever we will, we are sure to find these conjoint relics of ancient worship with almost every nation and people. From the Aryans, the Chaldeans, the Zoroastrians, Peruvians, Mexicans, Scandinavians, Celts, and ancient Greeks and Latins, it has descended in its completeness to the modern Parsi. The Phœnician Cabiri and the Greek Dioscuri are partially revived in every temple, cathedral, and village church; while, as will now be shown, the Christian Bulgarians have even preserved the sun worship in full.

It is more than a thousand years since this people, who, emerging from obscurity, suddenly became famous through the late Russo-Turkish war, were converted to Christianity. And yet they appear none the less pagans than they were before, for this is how they meet Christmas and the New Year's day. To this time they call this festival Sourjvaki, as it falls in with the festival in honour of the ancient Slavonian god Sourja. In the Slavonian mythology this deity—Sourja or Sourva—evidently identical with the Aryan *Surya*—sun—is the god of heat, fertility, and abundance. The celebration of this festival is of an immense antiquity, as, far before the days of Christianity, the Bulgarians worshipped Sourva, and consecrated New Year's day to this god, praying him to bless their fields with fertility, and send them happiness and prosperity. This custom has remained among them in all its primitive heathenism, and though it varies ac-

cording to localities, yet the rites and ceremonies are essentially the same.

On the eve of New Year's day the Bulgarians do no work, and are obliged to fast. Young betrothed maidens are busy preparing a large *platiy* (cake) in which they place roots and young shoots of various forms, to each of which a name is given according to the shape of the root. Thus, one means the "house," another represents the "garden"; others again, the mill, the vineyard, the horse, a cat, a hen, and so on, according to the landed property and worldly possessions of the family. Even articles of value such as jewelery and bags of money are represented in this emblem of the horn of abundance. Besides all these, a large and ancient silver coin is placed inside the cake; it is called *babka* and is tied two ways with a red thread, which forms a cross. This coin is regarded as the symbol of fortune.

After sunset, and other ceremonies, including prayers addressed in the direction of the departing luminary, the whole family assemble about a large round table called *paralya*, on which are placed the above-mentioned cake, dry vegetables, corn, wax taper, and, finally, a large censer containing incense of the best quality to perfume the god. The head of the household, usually the oldest in the family—either the grandfather, or the father himself—taking up the censer with the greatest veneration, in one hand, and the wax taper in the other, begins walking about the premises, incensing the four corners, beginning and ending with the East; and reads various invocations, which close with the Christian "Our Father who art in Heaven," addressed to Sourja. The taper is then laid away to be preserved throughout the whole year, till the next festival. It is thought to have acquired marvellous healing properties, and is lighted only upon occasions of family sickness, in which case it is expected to cure the patient.

After this ceremony, the old man takes his knife and cuts the cake into as many slices as there are members of the household present. Each person upon receiving his or her share makes haste to open and search the piece. The happiest of the lot, for the ensuing year, is he or she who gets the part containing the old coin crossed with the scarlet thread; he is considered the elect of Sourja, and every one envies the fortunate possessor. Then in order of importance come the emblems of the house, the vineyard, and so on; and according to his finding, the finder reads his horoscope for the coming year. Most unlucky he who gets the cat; he turns pale and trembles. Woe to him and misery, for he is surrounded by enemies, and has to prepare for great trials.

At the same time, a large log which represents a flaming altar, is set up in the chimney-place, and fire is applied to it. This log burns in honour of Sourja, and is intended as an oracle for the whole house. If it burns the whole night through till morning without the flame dying out, it is a good sign; otherwise, the family prepares to see death that year, and deep lamentations end the festival.

Neither the *momtzee* (young bachelor), nor the *Mommee* (the maiden), sleep that night. At midnight begins a series of soothsaying, magic, and various rites, in which the burning log plays the part of the oracle, A young bud thrown into the fire and bursting with a loud snap, is a sign of happy and speedy marriage, and *vice versa*. Long after midnight, the young couples leave their respective homes, and begin visiting their acquaintances, from house to house, offering and receiving congratulations, and rendering thanks to the deity. These deputy couples are called the *Souryakari*, and each male carries a large branch ornamented with red ribbons, old coins, and the image of Sourja, and as they wend along they sing in chorus. Their chant is as original as it is peculiar and merits translation, though, of course, it must lose in being rendered into a foreign language. The following stanzas are addressed by them to those they visit.

Sourva, Sourva, Lord of the Season,
Happy New Year mayst thou send;
Health and fortune on this household,
Success and blessings till next year.

With good crops and full ears,
With gold and silk, and grapes and fruit;
With barrels full of wine, and stomachs full,
You and your house be blessed by the God...
His blessing on you all.—Amen! Amen! Amen!

The singing Souryakari, recompensed for their good wishes with a present at every house, go home at early dawn....And this is how the symbolical exoteric Cross and Fire worship of old Aryavart go hand in hand in Christian Bulgaria....

THE THIRD EYE

In *Nature Magazine* for January 1957, Wilfred T. Neill and E. Ross Allen, writing on "Deiroptyx—Cuba's Reptilian Oddity," make some observations about the pineal eye which are of interest to students of Theosophy. It is stated that among living organisms the pineal eye seems to reach its maximum external development in the Cuban lizard, Deiroptyx. While it is admitted that "ages ago, even before the rise of the dinosaurs, certain primitive amphibians and reptiles had a sizable and probably functional pineal eye," and that "a pineal apparatus of some kind is present in all the backboned creatures," scientists today find this once active but now atrophied organ one of Nature's "mysteries." In certain species, like the lampreys, catfishes, certain lizards, bay snakes and the familiar bullfrog and leopard frog, the "third eye" is externally visible. The article goes on to state:—

> Among warm-blooded creatures—the birds and mammals—there is only a pineal gland. In man this body is a cone-shaped structure about the size of a pea, arising from the upper surface of the mid-brain but completely lapped over by and buried beneath the cerebrum. Early anatomists were puzzled by the function of man's pineal body, and finally suggested that it was the seat of the soul! Today it is thought to be glandular in function, pouring a secretion directly into the blood stream. Seemingly it governs the attainment of sexual maturity....One might say, however, that the pineal body is still the least known of all man's anatomical structures.

Many are the fantastic theories which scientists have evolved about the pineal gland. If among the sciences to which they look for aid they would include the true Eastern Psychology, as set forth in our day in the writings of H. P. Blavatsky and William Quan Judge, they might really learn something of the function and significance of the pineal gland and of the brain in general, as well as of other portions of the human anatomy about which modern science knows so little. H.P.B. calls the pineal gland "the very seat of the highest and divinest consciousness in man, his omniscient, spiritual and all-embracing mind" (*The Key to Theosophy*, 2nd Indian ed., p. 119). A study of the section entitled "The Races with the 'Third Eye,'" in the second volume of *The Secret Doctrine*, will reveal many facts on the subject. The pineal gland was once an "Eye," and is still referred to in occult literature as the "Third Eye."

> If the odd "eye" in man is now atrophied, it is proof that, as in the lower animal, it has once been active; for nature never creates the smallest, the most insignificant form without some definite purpose and use. It was an *active* organ, we say, at that stage of evolution when the spiritual element in man reigned supreme over the hardly nascent intellectual and psychic elements. And, as the cycle ran down toward that point when the physiological senses were developed by, and went *pari passu* with, the growth and consolidation of the physical man, the interminable and complex vicissitudes and tribulations of zoological development, that median "eye" ended by atrophying along with the early spiritual and purely psychic characteristics in man. (*S.D.*, II. 298)

So, before the disappearance of spirituality and the increase of materiality, the "Third Eye" was a physiological organ having a real function. That function was *spiritual vision*; that eye "embraced ETERNITY," in the words of *The Secret Doctrine*. It would seem from what H.P.B. writes that the revivifying of this now atrophied organ in æons to come is not an impossibility.

SHIPS AND SEEDS

Through the power of observation, students of Theosophy can learn much, providing they apply the Law of Analogy and Correspondence. Consider a ship sailing from one country to another. Ships which contain only merchandise carry no human pioneers, but may carry help and sustenance to those who are pioneers or who need encouragement, new views, a better way. Other ships may be meant mainly for carrying human beings and their luggage. And what is "luggage"? Surely not only trunks and suitcases, but the feelings and thought equipment of human beings as well. Then there are freight-*cum*-passenger ships. Can we not conceive that, just as these voyaging ship-seeds differ somewhat in actual content and spiritual potentialities, so also the great Cosmic Seeds which are launched on the Waters of Space differ one from another? Each Seed is launched with an aim and object which may be incomprehensible to our ordinary human perceptions; nevertheless each Seed is a living, conscious and powerful force.

Each ship has its home port. It is provided with a master-mariner and a trained crew. Plans, provisions and equipment are needed to face the hazards, known and unknown, and to ensure a safe return. Are we not ourselves ships? Do we not carry all sorts of living "passengers" and "cargo" with us? Are we, however, master-mariners? Have we a trained crew? If we are genuinely honest we shall say, if at all we think it worth while to answer such questions, that we have faint glimmerings of our responsibilities, but our plans are confused. Often we run unnecessarily on to sandbanks and across reefs. On the other hand, we *may* have learned the lessons gleaned from many failures and successes to study the Plan and the Map and to listen to the sage advice of Master-Mariners as to how really to navigate and fulfil our responsibilities to the "passengers" and "cargo" which we carry with us and which are constantly changing from port to port. We might have established inner radio connections with our Home Port, with our teacher, the Master-Mariner, and, despite the dangers of the journeys, we shall return home safely, as originally planned. Thus the seed fructifies, grows, and fruitful the harvest will be for the general benefit.

CAN THE "DEAD" BE RESUSCITATED?*

The not infrequent stories which appear in newspapers of persons who are pronounced dead but who amaze their relatives and friends by returning to life just before their bodies are disposed of show that the advance of science has not fathomed the mysteries of physical death and that the danger of being buried alive is quite a possibility. This is a subject which needs to be brought more and more to public notice.

In the *Daily Mail* of February 19th, 1957, under the heading "How Can You Be Sure a Patient Is Dead?" an account is given of a patient who was certified as dead by the doctor, yet in the mortuary started breathing again. She was rushed to a hospital where "she died, finally and completely, early the next day." Dr. J. M. Webster, the pathologist, said that "only three times in his 30 years' experience had he had such a case."

That the medical profession openly admits that there *are* cases where the "dead" have come back to life is honest and courageous. But if *one* man can record three such cases during 30 years, it makes one wonder what the sum total of the unfortunates buried alive may be!

This dreadful possibility of taking for actual death what is only a state of "suspended animation" is dealt with at length by H. P. Blavatsky in *Isis Unveiled*. She relates numerous instances where the "dead" were not really dead, but only appeared so, and warns against disposing of seeming dead bodies too soon. She explains that it is most difficult to ascertain *real* death and adds, quoting Dr. Todd Thomson, a prominent London physician, that

> "the immobility of the body, even its cadaverous aspect, the coldness of surface, the

*Attention may be drawn to a French volume: *Ne M'enterrez Pas Vivant: Les Signes de la Mort Réelle*.—EDS.

> absence of respiration and pulsation, and the sunken state of the eye, are no unequivocal evidences that life is wholly extinct." Nothing but total decomposition is an irrefutable proof that *life* has fled for ever and that the tabernacle is tenantless. Demokritus asserted that there existed no *certain* signs of real death. Pliny maintained the same. (*Isis Unveiled*, I. 479)

So the danger of being buried alive is not a fanciful one and it is time something practical was done to avoid it. What modern doctors lack is knowledge of the process of death. Death is never sudden. Nature accomplishes nothing by violent transitions; everything is gradual. Real death is always preceded by a state which partakes somewhat of the nature of lethargy. It is a torpor or a state of "suspended animation" from which it is not impossible for a man, whose astral body has not yet parted from the physical, to recover, either spontaneously through an effort of his own will, or through the powerful will of another. It is on record that Jesus and Apollonius, for instance, could recall their several subjects to life through knowledge and control of the occult forces. This is no miracle.

H.P.B. defines what she terms "absolute" death thus:—

> ...in the case of what physiologists would call "real death," but which is not actually so, the astral body has withdrawn; perhaps local decomposition has set in. How shall the man be brought to life again? The answer is, the interior body must be forced back into the exterior one, and vitality reawakened in the latter. The clock has run down, it must be wound. If death is absolute; if the organs have not only ceased to act, but have lost the susceptibility of renewed action, then the whole universe would have to be thrown into chaos to resuscitate the corpse—a miracle would be demanded. But, as we said before, the man is not dead when he is cold, stiff, pulseless, breathless, and even showing signs of decomposition; he is not dead when buried, nor afterward, until a certain point is reached. That point is, *when the vital organs have become so decomposed, that if reanimated, they could not perform their customary functions*; when the mainspring and cogs of the machine, so to speak, are so eaten away by rust, that they would snap upon the turning of the key. Until that point is reached, the astral body may be caused, without miracle, to re-enter its former tabernacle, either by an effort of its own will, or under the resistless impulse of the will of one who knows the potencies of nature and how to direct them. The spark is not extinguished, but only latent—latent as the fire in the flint, or the heat in the cold iron. (*Isis Unveiled*, I. 483-4)

Slow suffocation, dreadful as it is, is not the only consequence of being buried alive Something more terrible may happen, and this too H.P.B. has hinted at in *Isis Unveiled*:—

> So long as the astral form is not entirely liberated from the body there is a liability that it may be forced by magnetic attraction to re-enter it. Sometimes it will be only halfway out, when the corpse, which presents the appearance of death, is buried. In such cases the terrified astral soul violently reenters its casket; and then, one of two things happens—either the unhappy victim will writhe in the agonizing torture of suffocation, or, if he had been grossly material, he becomes a vampire. The bicorporeal life begins; and these unfortunate buried cataleptics sustain their miserable lives by having their astral bodies rob the life-blood from living persons. The æthereal form can go wherever it pleases; and so long as it does not break the link which attaches it to the body, it is at liberty to wander about, either visible or invisible, and feed on human victims. (I. 449)

Theosophy has always emphasized the need for not hastening the disposal of the body after the physician has given the verdict of death. This is advisable in more ways than one. Incidentally, it may also be mentioned that, on both hygienic and occult grounds, the best mode of disposal of a corpse is cremation. But among many people there still exists a strong feeling against it; and although in the East the funeral pyre is a common means of disposal of the body, in some Western countries cremation cannot be carried out without certain legal formalities, unless the deceased has expressed the wish to be cremated in his will.

IN THE LIGHT OF THEOSOPHY

Life is as much a mystery for modern science today as it was yesterday. Science can only study the structure and evolution of the various forms of life and the laws which govern them, but it cannot define what life actually is.

Years ago Professor Romanof of the Cornell University (U.S.A.) started the study of the egg, and his findings are given in a French article by Eugène Kinkead (*Lecture pour Tous No. 39*, March 1957). The article brings out how complex the structure of an egg is—a miniature universe of life.

As a general rule all eggs have an identical general structure; but, we are told, where conditions make it necessary, eggs have varied shapes. For instance, the egg of the guillemot, found in northern latitudes, is conical in shape; it deposits it on the bare rock high up on a precipice, and when the egg is disturbed by the north wind its peculiar shape prevents it from rolling over as a round egg would.

The cyclic law can be seen at work in the egg when the yolk is microscopically examined. It is constituted of concentric layers, each little circle corresponding to one day of formation in the hen.

The article goes on to state:—

> The egg was a pagan symbol of fertility and it was associated with the spring—in a wider sense with Easter. This was known in Europe even before Christ's birth.

Professor Romanof is convinced that the study of the egg can help science, particularly in its branch of embryology.

But it is the understanding of the egg as a symbol which is more important from the Theosophical viewpoint. H. P. Blavatsky has said a good deal on the subject in *The Secret Doctrine*. A few of her statements are culled below:—

> The "Mundane Egg" is, perhaps, one of the most universally adopted symbols, highly suggestive as it is, equally in the spiritual, physiological, and cosmological sense. (I. 65)

> The first manifestation of the Kosmos in the form of an egg was the most widely diffused belief of antiquity. (I. 359)

> The Christians—especially the Greek and Latin Churches—have fully adopted the symbol, and see in it a commemoration of life eternal, of salvation and of resurrection. This is found in and corroborated by the time-honoured custom of exchanging "Easter Eggs." (I. 367–8)

And in *The Theosophical Glossary* she states:—

> Eggs were symbolical from an early time. There was the "Mundane Egg," in which Brahma gestated, with the Hindus the *Hiranya-Gharba*, and the Mundane Egg of the Egyptians, which proceeds from the mouth of the "unmade and eternal deity," Kneph, and which is the emblem of generative power. Then the Egg of Babylon, which hatched Ishtar, and was said to have fallen from heaven into the Euphrates. Therefore coloured eggs were used yearly during spring in almost every country, and in Egypt were exchanged as sacred symbols in the spring-time, which was, is, and ever will be, the emblem of birth or rebirth, cosmic and human, celestial and terrestrial. They were hung up in Egyptian temples and are so suspended to this day in Mahometan mosques.

In a recently published French article on "Self-Knowledge" (*Tour Saint Jacques*, No. 8), Marie-Madeleine Davy introduces many ideas that are in line with the profound philosophy of the Orient and with Theosophy.

When a man gains self-knowledge, she writes, he glimpses the reality and significance of the ties which, like an umbilical cord, bind him to the Heart which is the common source of all. Immediately he is enlightened, reflecting like a mirror the light that he receives. Is the silvering of the mirror tarnished? It distorts the light. Does it fulfil its function? It perfectly reflects. The man who knows himself sees as in a clear mirror not only his own likeness but also the image of the universe.

Seeking self-knowledge, a man awakens more and more subtle senses. He becomes moved by

Compassion. His existence becomes changed. Then a man knows with certainty that every difficulty encountered on his path comes from his own past wrong-doing, not from other men, whose flings have no effect on the profound Reality that he has found within.

Many, however, are the obstacles that confront the seeker for self-knowledge. Ignorance of self is not a wall that one can pull down at the first attempt, although there comes ultimately a moment when the wall falls down and the unveiled Reality is seen.

Self-knowledge is not, however, the achievement of a moment. We grow into it minute by minute. When it is reached there is no past or future; there is only a present which rejects the limitations of the pairs of opposites because it is in Unity that the ETERNAL dwells.

In the January-February *Vedanta for East and West* (London), under the title "The Essentials and the Non-essentials in Religion," Kenneth Walker sets forth some thoughts evoked by the reading of Arnold Toynbee's *A Historian's Approach to Religion.* This book divides all of the world's great religions into their essential truths and their non-essential "practices and propositions." Mr. Walker points out that unless we keep these divisions in mind a great deal of confusion is bound to result. For instance, criticizing the Christian Church is not the same as criticizing the essential teachings of Christianity, for the Church is only the vehicle for transmitting certain essential truths, common to all the great religions, "and a vehicle, like all other human contrivances, is subject to many accidents and errors in its passage through space and time."

None of the great religions of the world has retained its pristine purity, and therefore in our study of these religions it is necessary to separate the gold from the dross. Before any of the existing religions came to be established, writes Toynbee, the "essential counsels and truths" to be found in them were already shining in the religions which preceded them; and, he continues:

> if we could imagine to ourselves a future world in which every one of the living higher religions had become extinct, but in which the human race was still surviving, it would be difficult to imagine human life going on without still having these same essential counsels and truths to light its path and guide its steps, as in the past. In fact the counsels and truths enshrined in the higher religions would appear to have still longer lives than the higher religions themselves.

"In these final words," adds Mr. Walker, "lies humanity's greatest hope." The rise of science and the boom of material prosperity which followed it, have brought about a corresponding decline in the influence of religion, and scientists and technicians have now almost replaced the priests. Not only in the West but also in the East "the interest of the younger generation was diverted from the study of its own ancient wisdom to the study of science."

But the comforting thought now comes to me [writes Mr. Walker] that in any case and even if this has happened it is only the vehicles of religion which we have endangered by this modernising process. The light which is radiated from all the higher religions, the light which has been responsible for their striking success throughout the ages, has not been imperilled. To use Toynbee's phrase, "this light was shining there, however dimly, before the epiphany of the great religions," and it will be shining there, when the outward forms and trappings of religion have disappeared.

M. Hilaire Cuny reported in *Combat* of February 6th the fact that the menace of antibiotics too freely used was discussed at the Institut Pasteur in Paris in meetings devoted to the subject of medical mycology. It was brought out that the unauthorized or haphazard use of antibiotics could promote mycoses (fungous growths within the body which could give rise to a morbid condition; *e.g.*, ringworm is caused by a fungous growth). People found themselves constrained by the new difficulty to have recourse to stronger antibiotics—a vicious circle.

Are medical practices being resorted to that will perhaps affect the bodies of the race in such a way that the future generations will suffer? Our responsibility is great. We may remind ourselves that if it were within man's power to remove all the illness in the world today, the root of illness would not be affected. The mind needs the right kind of medicine, and where is it to be found but in true Knowledge?

Science has its own language and its own approach to the moral statement that cause-effect-cause is not a repetition of the cause but according to the reaction to the effect will be the new cause. This reaction depends on the recipient and the environment. In *The New Scientist* (London) of March 28th, 1957, John O. Laws, of the Department of Experimental Pathology and Cancer Research, School of Medicine, Leeds, writes:—

> We are all familiar with the idea of "cause and effect" and if pressed would probably agree that there are two aspects of "causation"—the stimulus and the reaction; to put it in different terms: I strike a match —the match lights. In most everyday matters and many scientific ones it is as simple as that, one stimulus, one reaction. This is not true in biology since one of the fundamental characteristics of living matter is adaptability. By definition this implies that a given stimulus may cause one of a number of different reactions, depending on the total environment of the biological system concerned....Moreover, the nature of the external stimulus, the form that the effect takes, depends *solely* on the reacting system.

Bearing in mind this last sentence, let us never again blame any circumstance. Let us blame our own reaction and adaptability or lack of adaptability.

The recently published report of the Study Group on Smoking and Health, organized at the suggestion of the American Cancer Society, the American Heart Association, the National Cancer Institute and the National Heart Institute, corroborates the findings of previous studies on this controversial subject, *viz.*, that the smoking of tobacco, particularly in the form of cigarettes, is an important health hazard. The report states:—

> The sum total of scientific evidence establishes beyond reasonable doubt that cigarette smoking is a causative factor in the rapidly increasing incidence of human epidermoid carcenoma of the lung.

This is the most common form of lung cancer. According to the report, lung cancer occurs much more frequently (five to fifteen times) among cigarette smokers than among non-smokers. It is estimated that "on a lifetime basis, one of every ten men who smoke over two packs a day will die of lung cancer. The comparable risk among non-smokers is estimated at one out of 275."

The views of some eminent doctors on smoking, which were printed in the February 1955 issue of this magazine (Vol. XXV, pp. 87-88) might profitably be recalled at this juncture. According to one physician, "there is no magic in a cigarette which compensates for the risk a smoker runs." Another is of the opinion: "...one has no doubt that, over the years, the pleasures of not smoking are greater than the pleasures of smoking." Kenneth Walker, M.A., M.B., F.R.C.S., states:—

> What is important to bear in mind is the fact that excessive cigarette smoking is a symptom of something that lies deeper still: a state of inner tension....The rise in the Western World's consumption of tobacco is dictated not by self-indulgence but by Western inquietude of mind. It is one of several signs that all is not well with the form of civilization we are evolving, a civilization based on economic rather than on spiritual values, "a stomach and pocket-age."

Until men come to look upon the body as a living temple, they will naturally choose stimulants on the basis of what will titillate sensation instead of what will keep the soul's vehicle in the best working order. The public needs to be educated in this matter.

Apposite to what is said above is the following piece of news from London published by *The*

Hindu of April 9th:—

> A London surgeon, R. W. Raven, told the Royal Society of Health here that the problem of smoking among schoolboys was a serious one. The habit was widespread, he added.
>
> It started as early as the age of eight and was a more difficult problem in the nine to ten years age groups.
>
> The more inveterate addicts were in the thirteen-fourteen years age group. One schoolmaster found that at fourteen and over, half the boys were confirmed smokers.

As one reads about the attempts of two psycho-physiologists, Dr. M. A. Wenger of California University and Dr. Basu K. Bagchi of Michigan University, who are now in India, to unravel the mystery of the yogic exercises practised by Indian sadhus, one is reminded of Thomas Carlyle's rejoinder: "Why go in for a miracle while your right hand itself is the biggest miracle?" Says a report in *The Times of India* for March 20th:—

> With the help of an electronic apparatus, the two psycho-physiologists have so far examined 30 Indian sadhus in Calcutta and Delhi in order to solve such riddles as suspended animation, thought control, stopping the beating of the heart and different forms of Pranayam (control of breathing) by which sadhus, it is claimed, can stop the normal functioning of the human body for months together.

The scientists regret that the sadhus are not enthusiastic about co-operating with them in their research. The report adds:—

> Dr. Wenger and Dr. Bagchi have been interested in psycho-physiology for over 20 years. Before coming to India, they thought that they would not find it difficult to persuade sadhus to permit them to carry on research on them. But when they reached India, they found it very difficult to get specimens for research.

Before the scientists return to America having failed in their mission, would it not be worth while for them to realize that they are on a wild-goose chase, as no electronic apparatus devised by man can investigate into the workings of occult dynamics or hit on the formula regarding the relationship that exists between physical and psychic phenomena? This question has been thrashed out in detail in a letter from a Master of Wisdom (*U.L.T. Pamphlet No. 29*) and in an article by Mr. Judge entitled "The Adepts and Modern Science," where he quotes from another letter these significant words of the Master: "Occult science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way." It would be futile to "know the truth about yoga," as these psycho-physiologists are determined to know, by carrying out blood tests and other physical experiments on human "specimens," for how can that which is occult be investigated by physical means? "Scientific men as well as other inquirers must conform to the rules of occult science if they wish to know it, and must themselves change their modes of thought and action," wrote Mr. Judge. Until modern scientific men have philanthropy as their basis, the occult needs must remain a mystery to them.

In modern times the scientist seems to be fast pushing out of business the smaller showmen such as the juggler, the contortionist, the python-man, the bear-master and the puppet-player—with his own bag of tricks. Science seems more anxious to cater to man's innate love of the fantastic and to pander to his curiosity than to answer the universal cry of humanity for peace and good will. Would it not be wiser for these scientists to turn away from their wild-goose chase and investigate the hidden mysteries of Nature and the psychic and spiritual powers latent in man?

BOOKS

By H. P. BLAVATSKY

Isis Unveiled
Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine
A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary
A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge
The Key to Theosophy
The Voice of the Silence
Five Messages
Quotation Book

By W. Q. JUDGE

Vernal Blooms
The Ocean of Theosophy
Letters That Have Helped Me
Echoes from the Orient
The Bhagavad-Gita
Notes on the Bhagavad-Gita
The Yoga Aphorisms of Patanjali
An Epitome of Theosophy
The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher
Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path
Through the Gates of Gold
Because — For the Children Who Ask Why
The Eternal Verities
The Laws of Healing — Physical and Metaphysical
States After Death, and Spiritualistic "Communications" Explained
Cycles of Psychism
Moral Education
Index to The Secret Doctrine
The U.L.T.— Its Mission and Its Future
The Book of Confidences
Hypnotism — A Psychic Malpractice
The Dhammapada
What Is Theosophy?

U.L.T. PAMPHLET SERIES

Pamphlets by Madame H.P. Blavatsky

Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

Pamphlets by Wm. Q. Judge

Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34, and 36.

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLVth Volume
The Aryan Path—Bombay—XXVIIIth Volume
The Theosophical Movement—Bombay—XXVIIth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the London Lodge in England and the Paris Lodge in France, upon request.

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay 1.

U. L. T. LODGES

AMSTERDAM, Z., HOLLAND	123 Stadionweg
ANTWERP, BELGIUM	62 Transvaal Straat, Berchem
BANGALORE (4), INDIA	15 Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U.S.A.	Masonic Temple Building, Bancroft and Shattuck
BOMBAY (1), INDIA	51 Mahatma Gandhi Road
LAGUNA BEACH, CALIFORNIA, U.S.A.	1175 South Coast Boulevard
LEYDEN, HOLLAND	35 Roodenburger Street
LONDON (W. 2), ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	524 William Street, Princess Avenue
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16e), FRANCE	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	1237½ H Street
SAN DIEGO (3), CALIFORNIA, U.S.A.	3148 Fifth Avenue
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (9), D.C., U.S.A.	1722 Connecticut Avenue, N.W.

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